THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—Acts 1: 11.

No. 49, Vol. LIII. Monday, December 7, 1891. Price One Penny

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 757.]

Afternoon session, October 5.

The choir and congregation sang:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth.

Prayer by Elder B. H. Roberts.

The choir sang:

Lord, Thou wilt hear me when I pray;
I am forever Thine.

APOSTLE MOSES THATCHER

was the first speaker. He said that he had no doubt that the Saints had been richly blessed and edified by the remarks of the brethren during the teachings of the conference thus far. Personally, he had no special subject in his mind upon which to address them; he realized, however, that we lived in a very busy time, and that those who desired to work need not remain idle. In the midst of this condition it became very necessary that we should judge of those things which were most important, and perform those duties which in their nature tended to the glorification of our Heavenly Father, to the advancement of His righteous cause, and to our present salvation. There was no evil in riches, so-called, nor in wealth; but there was great danger in the love of riches, in a desire for luxury, which had a tendency to distract the mind from the better things of God and of eternity.

At no period since he had reached years of maturity had he entertained any doubt as to the ultimate triumph of this work; he had never feared as to the outcome of God's kingdom. The temptations which now sur-

rounded the people were numerous, and perhaps more dangerous than in the past, by reason of the fact that they were somewhat new to them; but if they kept before their eyes the high mark of their calling, proved true to God, to each other and to the covenants which they had made with Him, no danger need be feared. The circumstances surrounding them to-day, which had largely changed the political status of the people, were not, in his opinion, dangerous. If, instead of being a comparatively poor people, God should bestow upon them an abundance of riches, he did not think that such a condition would be dangerous to them unless they turned their worship to the gift rather than the Giver. The Lord had decreed that He would make the Latter-day Saints the head and not the foot; but the only question which had arisen in his own mind was whether, if the Lord should bestow upon them exceeding great riches, they would still be obedient to His law; would they still be willing to listen to the counsels of His Holy Spirit; and would their hearts still be warm in the love of God and in the love of labor? If so, then these things which had been in the Christian world oft regarded as evils would prove blessings to them.

There could be no doubt in the mind of any thoughtful person that the accumulation and centralization of wealth in the hands of any people gave them prestige and power. It enabled them to attain a higher culture; to give their boys and girls advantages which, under conditions of poverty, they could not reach; and, however much men of the world might ridicule the ideas of a Latter-day Saint religiously, if that Latter-day Saint was a man of wealth, he became in the estimation of such persons, in a large degree, also a man of power and influence. God had decreed that Zion should be glorified, and that the kingdom of heaven should have the dominion of the whole world.

The speaker next dwelt upon the self-denial which had oftentimes been exercised both by the leaders in this Church and by the Elders, as the servants of God, in proclaiming the Gospel to the nations of the earth, and also referred to the spirit of gathering. He denied that there had ever been any desire in this Territory to bring the masses into bondage, and said that if the condition of the Latter-day Saints to-day was better than that of other people elsewhere it was because they had received the religion of Jesus Christ. So long as that religion had full sway in the hearts of this people and of their leaders, Zion was in no danger; but if they should learn to adopt the ways of the world, to concentrate their wealth, form syndicates and trusts, arraying capital against labor, unhappy would be the day for this people.

PRESIDENT WILFORD WOODRUFF

said he felt very much gratified in meeting with so large a congregation of the Latter-day Saints upon a working day. It spoke well for Zion and for the Saints themselves. He had made up his mind before Brother Thatcher spoke to occupy a few moments that afternoon in expressing his views upon temporal things, and Brother Thatcher had certainly opened the way leading to that opportunity.

After dilating upon the work of God in the beginning of creation, and

showing how our Heavenly Father placed temporal matters in the hands of men, the speaker remarked that the Lord did not call upon their enemies to build their Temples and habitations. The circumstances attending the building of Solomon's Temple were referred to, and, turning next to the organization of this Church, President Woodruff observed that when the Pioneers came into this valley, in 1847, they found it a barren desert, without a single mark of the Anglo-Saxon race. The Latter-day Saints, upon their arrival here, set to work and did the best they could to change its condition. They plowed, planted and watered the ground, built cabins and other habitations, and so went on until that Tabernacle, the Temple adjoining it, and three other Temples were reared in the midst of the people. It had taken millions of dollars to rear these holy places, and he asked, who had to do it? Why the leaders and Elders in Israel—the Latter-day Saints, the Relief Societies, and the women of Zion; all had contributed of their substance which God had given them. Did they call upon their enemies—those who were opposed to them and seeking their destruction—to help them in their work? No; and they would not have responded if they had. Was it wrong for the Latter-day Saints to engage in these things? It was not; they could not carry out the purposes of Almighty God unless they did.

He would say before the Lord that he believed in his heart there was not one among the Presidency of this Church, or among the Twelve Apostles, but who, if required to do so, would lay down his life willingly for the Gospel's sake. Moreover, there were thousands among this people who would be ready to do the same. Of course, we should not set our hearts upon the things of this world, nor suffer them to turn us from our duties.

With regard to their position temporally, their history was before the whole world. The United States government required their property—what was called Church property—and receivers were appointed to take it. They delivered it up to them, according to their demands, and property that had already been sold and the proceeds of the sales used for the benefit of the people, had been included in the seizure.

He thought there was no particular harm in his naming this. President Taylor delivered into the hands of the various Bishops throughout this Territory a certain quantity of wheat and other grain as trustee-in-trust. It amounted to considerable; but all this, with the other property, was required at their hands. The authorities went to work and had to give their notes to the amount of about $300,000 in order to satisfy the government. They still trusted in God; but it took some money to discharge the demands made upon them. They had to borrow some money to meet those notes; and still they owed something with regard to them.

President Woodruff alluded to the many thousands of dollars which it had also been necessary for the Church to expend in order to help the people in some of the settlements, in the erection of school houses, meeting houses, to supply the wants of the poor, etc.

What was the cause of this great gathering of the people? he asked. They heard the Gospel of Christ proclaimed by His servants, and believed

it. They came to Zion without counsel from anybody, because they had the spirit of gathering within them, and it was this that had made Utah what she was to-day.

Let them be patient, faithful to their covenants with God, full of charity one towards another, and all would be well. He counseled them to go forward in the good work which they had begun, and they would assuredly conquer and overcome the obstacles which beset their path. God would be pleased and soften the hearts of men towards them; hundreds and thousands would yet visit Utah, to behold the work of the Latter-day Saints, and see they were in earnest and meant what they said.

PRESIDENT GEORGE Q. CANNON said he rejoiced exceedingly in the instructions which we had received that day. He trusted that everyone who had attended the conference that morning and afternoon felt repaid for the time spent there, and that this would be the case as long as their conference should last. It was a good thing for them to withdraw from worldly affairs for a short time on such occasions, to come here, wait upon the Lord and receive His Holy Spirit. It would refresh and revivify them, and they would pursue their various avocations with increased zest when the conference was over. In a pecuniary sense, too, they would lose nothing by the time so set apart.

They had been endeavoring ever since they came to these valleys—President Young, his counselors, the Twelve Apostles, and those who since the death of some of their leading men had occupied their places—to convince the Latter-day Saints that the policy which God prompted them to indicate to the people to pursue was the true one, and the one which, in the end, would result in great benefit and prosperity to them. It was that they should remain here in Utah instead of yielding to temptations to go where the prospect seemed more alluring. Especially was this the case in the early days in regard to California, and those who took the counsel of President Young in this matter had since seen the wisdom thereof. It had been so in other temporal things; but it had required faith on the part of the Saints sometimes to believe that the counsel given them by God's servants was the best. There had occasionally seemed to be a conflict between the counsel of their leaders and the inclinations growing out of the traditions of the people; but had the latter pursued a course different to that marked out, they would never have prospered as they had. There were now thousands of Latter-day Saints, some of whom had had an experience of forty-four years, since coming to these valleys, who could bear testimony to the fact that in nearly every instance where the people had followed the counsel of God's inspired servants they had invariably prospered and been blessed, and that where they had departed from it they had lost not only in faith frequently, but also lost financially.

Referring to the irrigation congress recently held in Salt Lake City, the speaker remarked that the universal testimony of the many delegates who attended it was as to the prosperity of this people. Every one of them whom he had met had spoken in terms of unstinted admiration of the wisdom and success which had characterized the settlement and the building up of this Territory. These gentlemen actually admitted that

they had profited by what they had seen in operation here, and had returned to their respective homes deeply impressed with the value of the lesson they had learned. They called it an "object lesson." There had been no great monopolization of land and water here, as was the case elsewhere—men taking up large tracts and occupying them to the exclusion of honest settlers; and in no other part of this great continent did the poor man enjoy such facilities and opportunities as in Utah Territory. He did not believe there was another place in this broad country where, in proportion to the population, so many men occupied their own homes. The testimony of visitors concerning what they saw here is the beginning of the end—the beginning of that which the servants of God had foretold and the Prophets had predicted concerning Zion. President Cannon mentioned also the abundance of free water for the use of the people, and said it was their privilege to continue under these favorable conditions if they would. If the people would take the course pointed out to them by God through His servants they would see yet grander results in these matters.

President Woodruff had made mention of the expenses which they, as a Church, had had to bear; but they had been growing in wealth all the time, notwithstanding the trials and persecutions which they had had to endure. They did not seem like persecution now, and he had no words of reproach nor condemnation to utter. The Lord had overruled them for good, and such would be the case to the end.

The speaker next touched upon the great changes which had taken place of late years in this Territory, particularly in Salt Lake City, Ogden and in Salt Lake County, and said these would probably extend to other counties.

He had a great desire in his heart at this conference to impress upon the Latter-day Saints the importance of taking steps looking to the permanent relief of the needy or destitute in our midst, that in our prosperity we might not forget the Lord's poor. We were very likely to have an inclement winter, and therefore out of our substance we should see that none of God's creatures wanted for food or shelter.

After a parenthetical reference to the marvelous productiveness of Utah's soil, President Cannon said it was their duty as a people to so organize that the poor in their midst who needed help should have their wants relieved. Bishops and others in authority should see to it; but while doing this, care should be taken to prevent the abuse of charity, and the indolent from taking advantage of it. All men should work to the extent of their ability, and not live in indolence. He besought the Latter-day Saints to impress upon the minds of their children that all labor was honorable. They had sometimes been criticized because they had spent so much money in the building of Temples and meeting houses, and people had said if they had erected colleges instead it would have been better. He believed that the results would prove the wisdom of the course that had been taken upon all these points. Boys and girls should be taught to labor. College and book education is very useful; but all cannot devote their lives to the acquisition of that kind of education. He would like to see a good university established here, to which our young

men and women could go, without having to seek a finished education elsewhere; but he desired to see, if possible, manual training coupled with it. He believed the true course was for us to teach our boys handicrafts, instead of their being obliged to earn a livelihood by having some "soft" job. Let them teach their children to be industrious and take their share of daily toil rather than spend their life entirely in the study of books.

The choir sang the anthem:

"Look up and put your trust in God."

Benediction by Elder Charles W. Penrose.

[TO BE CONTINUED.]

FACTS AND EVENTS.

Julia Cronin died at Ballymount, near Killarney, Ireland, on November 22. She was 115 years of age.

Three children were killed and devoured by bears at New Brighton, Minnesota, U.S.A., on November 20.

Twenty-five lives were lost in a landslip which occurred at Tacoma, Washington State, on November 27.

During the last week in November several deaths from starvation occurred in the province of Samara, Russia.

Influenza has appeared in various districts of England, Scotland, Ireland and France, and a renewal of the epidemic is not improbable.

The barque *Georgetown*, of London, was wrecked off South Shields on November 26, and the captain's wife and six of the crew were drowned.

A cyclone visited Washington, the United States capital, on November 23, killing seven persons and doing considerable damage to property.

A despatch of November 30, from Wilcox, Arizona, says that the Apache Indians are on the war path and have already killed a number of people.

A cold wave visited Canada and the northern part of the United States on November 29 and 30, the thermometer in some places registering 20° below zero.

Lord Lytton, British ambassador at Paris, and only son of the great novelist, died suddenly in the French capital on November 24. He was sixty years of age.

By a collision on the Lake Shore railway, near Toledo, Ohio, on November 29, seven persons were killed and twelve injured. The entire number were horribly burned and scalded.

A telegram dated November 20, from New York, says that the Salt Lake Tabernacle choir has accepted the invitation to engage in the musical competition at the Worlds' Fair at Chicago.

The immigration officers at New York have decided on more stringent rules to make it more difficult than it is at the present time for aged, infirm and disabled persons to enter the country.

Some seed discovered in a rocky substance near San Jose, California, a few weeks ago, was planted, and sprouted. The plants are now five inches high, and are distinct from any known variety.

It has been discovered that four restaurants in Chicago have for some time been serving horseflesh to their customers for beef. The health officers were deceived until they examined the bones.

The wreck of the brig *Tahiti* has been discovered off San Francisco. It is regarded as certain that her cargo of two hundred and twenty natives of the Gilbert Islands, and the crew, have perished.

Through the carelessness of a workman an explosion of gas occurred at Blackburn, Lancashire, England, on November 30, a hotel and shop being wrecked. Five persons were killed and number injured.

Near Armivar, Russia, on November 22, a railway train was stopped by thieves, the conductor killed, and property to the amount of 230,000 roubles carried off. Only a few of the passengers were molested.

The great strike in France, which was engaged in by 40,000 miners, ended on November 30, the disputes with the owners having been satisfactorily settled by arbitrators appointed by the French government.

An emigrant train of six wagons, traveling in West Tennessee, on November 22, was caught in a blizzard, and one family—that of George Akers—perished from cold. The others in the company were rescued.

Francis McCarey, a boilerman out of work, jumped off Brooklyn bridge on November 22, while intoxicated. In falling the 150 feet to the water, his body turned two somersaults, and when it sank did not reappear.

On November 23, a mother in Paris, France, went out for a short time, locking her three children in the house. She had left a fire in the stove, which became overheated and set fire to the house. The children were suffocated.

A Pekin despatch, received November 25, says that an insurrection has broken out in Northern China, and further massacres of Christians have taken place. One of the places attacked was a Belgian Catholic mission, where priests and converts were put to death.

The twelve year old daughter of the gypsy queen is a student at the Presbyterian school in Brigham City. Her mother died several years ago in Cincinnati. The young princess is a gypsy of pure blood and is a handsome child of erect stature and dignified bearing.

The German imperial tribunal at Leipsic, on November 24, ordered the destruction of all the copies of a number of the American comic paper *Puck*, on the ground that some verses therein, entitled "The Day will Come," are an insult to the emperor, and an incentive to high treason.

Details of the recent massacre of over three hundred Christians in Northern China show that the most fiendish atrocities were committed on the hapless victims. With the men, tongues were torn out and other tortures inflicted; the women were brutally outraged and then brained with clubs, while children were hacked with knives and then roasted in a huge fire. The rebels who committed these outrages have defeated a Chinese army numbering four thousand troops.

At Jasper, Indiana, U.S.A., on November 25, a farmer named Thomas Atkins noticed that there was something in the trunk of a hollow tree, close to which his dog was standing. Thinking it was a catamount, he put in his gun and fired. He then took a stick and pushed out the object he had shot. It proved to be the body of his four-year-old boy, whose head had been completely blown off. The little fellow had hidden in play from his father, whom he saw coming. Atkins tried to commit suicide when he saw what he had done, but his injuries are not fatal.

Brazil has experienced a full fledged revolution, and the country is now in a condition that a slight disturbing element would plunge it into the horrors of civil war. Thus far, however, there has been but little bloodshed, and peace may be maintained now that the dictatorship of Marshal de Fonseca has terminated. On November 21 the navy rebelled against Fonseca, and an insurrection in Rio de Janeiro took him by surprise. Under these circumstances he resigned, and the vice-president of the republic, General Pixoto, is in charge. The Brazilian congress has been recalled, to meet December 15. Meantime all hostilities have ceased.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 7, 1891.

DIVINE GUIDANCE IN CHURCH AFFAIRS.

In this issue of the MILLENNIAL STAR is the first part of a discourse by President Wilford Woodruff; the remaining portion will appear next week. The subject treated of—the direct administrative guidance of the Lord in the affairs of His Church—is one of deep interest and vital importance to the Saints. Not only should the principle itself be understood by them, but they should have a knowledge of the spirit and historical events which are evidence of its effective application. Every member of the Church who is in the line of duty, and who reads the words of counsel, admonition and revelation uttered by the President of the Church, can bear witness that they are inspired by the Holy Ghost, and express truths communicated from the Almighty; under the circumstances which surround the Saints to-day, the interests of the people require that they be given careful consideration and be put to profitable use.

More than half a century has passed away since Brother Woodruff, in his calling as an Apostle of the Lord Jesus, first came to Great Britain, and here engaged with his brethren in proclaiming the everlasting Gospel, restored to earth by divine revelation. His inspired testimony was listened to eagerly by the honest in heart, who recognized in it a message from the throne of grace, and were gathered by multitudes into the fold. That testimony has continued to pour forth, and to-day the Prophet of God bears witness to the world of the same great truths: That the Lord has revealed His everlasting Gospel; that He has communicated His will to His servants in this dispensation; that He does now communicate it, and will continue to do so; that He has led, now leads, and will not fail to direct His Church to the triumphant rule of peace and righteousness on earth.

This testimony is not confined to President Woodruff, nor to his counselors or the quorum of Apostles, but is within the reach of every Latter-day Saint, and is possessed by the body of the Church, to the humblest member. The Church of Christ is organized upon the earth, and is guided by His revelations; not "a divine grace communicated through the church's officers," but an actual living revelation of God's will to officers

and members, each in his station and according to his faithfulness—all receiving from the same Source and uniting in the same testimony. By the operation of this principle the Saints are bound together in a union closer than kinship and stronger than death.

The Church of Jesus Christ of Latter-day Saints has steadily prevailed against its enemies by the power of its divine Founder, and will continue to do so till the victory is won. The revelations of the Almighty will remain with it, and His care and guidance be exercised over its affairs while time shall last or immortality endure. This fact should ever be borne in mind by the Saints, who will progress and increase in faith by a steadfast observance of President Woodruff's admonition: "Trust in God. Do your duty."

J. H. A.

RELEASE.—Elder George H. Robinson is honorably released from his labors as Traveling Elder in the Liverpool Conference, in consequence of failing health, to return home.

ADDRESS CHANGED.—The address of the Cheltenham Conference has been changed to No. 10, Andover Terrace, Painswick Road, Cheltenham.

IN a letter dated November 4, Elder Fred. Stauffer, writing from Constantinople, gives an account of the efforts put forth there by himself and associates to secure for the Elders and members of the Church of Jesus Christ of Latter-day Saints equal rights with other religious bodies. The question was raised as to the right of publishing tracts in the Turkish empire, and was decided adversely to the Saints in the lower court. An appeal to the Supreme Court, however, secured a reversal of this decision, and accorded to the Saints their rights in this regard. Upon the news reaching the Protestant and Armenian sects, the latter combined in a fresh attack on the "Mormons," the substance of their accusation being that the Saints are a people who favor and uphold secret combinations. The present phase of the case brings up the question as to whether the Church shall be acknowledged as a free religious body in the empire. This is an important matter, as if the decision is favorable to the Saints it will practically be a charter from the Sultan, and will give a representative in the government to carry on the business of the Church. The brethren engaged in the work have no doubt that, when a proper showing is made of the true status of the Latter-day Saints in their aversion to all secret combinations and similar abominations, the judgment of the court will be of a favorable character. The antagonism to the Saints is inspired in the leaders of sects because they realize that their craft is in danger in the onward march of truth; but in this, as in all other cases, the wrath of man will be made to praise God, and every effort to hinder His work will but have the effect of hastening it onward.

TERRIBLE EARTHQUAKE IN JAPAN.

THE Pacific mail steamer which arrived at San Francisco on November 23, brought further news of the disastrous earthquake in Japan, from October

28 to November 5, but the full extent of the catastrophe was not known on the latter day, when the steamer left. The seismic disturbances had not ceased, but were becoming less frequent, and were not so violent as during the first seven days. The disaster is among the most terrible in history, and nothing approaching it has occurred in Japan since the great earthquake at the beginning of the last century, when it was estimated that 200,000 persons lost their lives at Jeddo. Of the present awful visitation, the first shocks were felt in Yokohama at 6:50 on the morning of October 28, but without doing any damage in that city. In Angoyes, however, the first disturbance brought down the majority of the houses in the place, the remaining buildings being so much damaged that they were in nearly all cases unsafe for shelter. Five hundred people were killed outright, and thousands were wounded, many of whom have since died from exposure and exhaustion. The shocks were, however, more severely felt at Gifu and Ogaka. In the former, a town of 11,000 inhabitants, the devastation was complete. Nearly all the houses in the town were wrecked, and thousands of wounded victims were jammed among the debris. Before any adequate measures could be devised to relieve them, the whole city burst out into flame, and the poor unfortunates were literally roasted alive.

In the city of Aichi another great fire broke out after the first shocks, and those who escaped from the falling buildings were in many cases consumed by the flames. The people in the whole district were panic stricken, and in most cases totally unable to render any help to the unfortunate victims.

The earthquake shocks have continued with alarming frequency. In Gifu itself, even days after the first disaster, it was dangerous to move among the ruins owing to the damaged buildings continually collapsing under the influence of fresh shocks. From October 28 to November 5 no less than 6,610 shocks had been noted, averaging 38 each hour.

The condition of Kasadakacha is appalling. There were 1,050 houses in the district, in which four thousand people resided. The shock levelled nearly all the buildings, and when the survivors were struggling to effect a rescue, fires started in several quarters, with the result that only twenty-nine houses of the whole number were saved. In this one place alone over two hundred wounded were cremated.

The town of Kano was also entirely reduced to ruins, not a house remaining standing; and in Kasamatsu every dwelling became a heap of debris. Very soon after the houses collapsed, and while hundreds of persons remained buried under them, flames burst out and spread with such rapidity that the citizens were compelled to desist from the work of rescue. The flames were not subdued till next morning, when it was found that almost the whole town had been destroyed. The potteries in the prefecture of Owari were ruined. The Gobo, a temple belonging to the Shin sect of Buddhists, which was crowded with persons, suddenly collapsed, burying fifty of the worshipers. The debris then took fire, and a ghastly scene ensued, the shrieking victims being literally consumed before the eyes of the horrified spectators.

Fissures in the earth two feet wide and several feet deep are reported, also railway metals twisted, iron bridges broken, river embankments engulfed or destroyed, and fields flooded. In the Gifu district it will be necessary to rebuild river embankments for a distance of 350 miles. Of 700 temples in the Gifu prefecture over one-third were destroyed. The top of the Sacred Mountain of Fusiyama was rent asunder.

An up and a down train on the Tokaido Railway were just meeting at the station of the ill-fated town of Gifu when the first shock was felt. It was accompanied by subterraneous rumbling and violent oscillation, which put the passengers of the trains into a state of great alarm. They were further terrified by seeing cracks in the earth two or three feet wide opening and closing in all directions, some of which threw up volcanic mud and ashes. A number of passengers alighted, and made their way into the town, where terrible scenes confronted them on every side. Under almost every house which had collapsed some unfortunate inmate was buried, and the chances of escape for those imprisoned under the debris were greatly lessened by the fires which broke out among the ruins. The roads in the vicinity were almost impassable owing to the deep fissures in the ground and landslips.

The Gifu country is submerged, a vast volume of water rolling from the lake over the district. In the mountains, volcanic eruptions have broken out in no fewer than twenty-eight places. The soil has sunk in Gifu more than three feet, and terrible fissures in the ground are frequently met with, some being more than fifteen feet in breadth, while their depth is undeterminable. The banks of the Nagara River have been destroyed, and a number of geysers have been developed, from which boiling mud is spouting in one continuous torrent.

The disturbances affected a large part of the empire, the shocks being strongly felt in no less than thirty-one provinces. In the provinces of Ezozi, Mino, and Owari the loss represents a total of 8,400 persons killed, and nearly 43,000 houses destroyed. Communication has not yet been opened with all the outlying points.

The reports from the various prefectures give an appalling loss of life, which, it is feared, will be largely added to when the full extent of the calamity is known. In Gifu province 5,000 were killed, 15,000 wounded, and 16,000 houses destroyed. In Aichi 2,428 were killed, 4,140 wounded, and 42,848 houses destroyed, while 1,816 houses are rendered uninhabitable. In Ogaki, of 4,434 houses in the town, 3,550 were completely wrecked, and 765 were partly ruined. The towns of Ichinomiya, Kyoto, Kasamatsu, and Takagahana have been obliterated from the face of the land. The official return of killed and wounded up to November 5 was 26,650. The number of houses destroyed is returned at ninety thousand, while no less than a quarter of a million people are officially said to be homeless.

The condition of the poor people that are rendered homeless is desperate in the extreme. Hundreds are wandering over the country searching the fields for food, and despite the efforts which are being made to help them, scores have already died from starvation.

DISCOURSE BY PRESIDENT WOODRUFF.

THE following remarks were made by President Wilford Woodruff, at Cache Stake Conference, held at Logan, Utah, Sunday afternoon, November 1, 1891:

I would like to talk a little to the Latter-day Saints who have assembled here this afternoon, if I can get the faith of the Saints and the Spirit of the Lord to assist me.

This morning, before coming to meeting, I studied with a good deal of interest some paintings at Brother Moses Thatcher's—"Christ before Pilate," and "Christ on Calvary." I thought to myself, in looking at them, that the Savior, as Brother Joseph F. Smith has said, certainly descended below all things. He came down here to earth, was born of woman, in a dispensation appointed of the Father, and tabernacled in the flesh. See Him travel from the manger to the cross, onward through blood to the throne of grace appointed unto Him, in poverty and in affliction, never handling any money that we have any account of. Think for a few moments the short time that He labored in the flesh after His appointment by the Father—three years and a half. Look at the suffering that He went through, the labor He performed—the organization of the Church of God, the appointing of Twelve Apostles, of seventy Apostles, and a few disciples, who followed Him during that period. Then reflect that not only He Himself was condemned and crucified, shedding His blood for the redemption of the world, but every one of His Apostles was put to death for the word of God and testimony of Jesus Christ, excepting John the Revelator. They could not kill him, the Lord having appointed him to live; otherwise, he would have been slain with the rest.

While looking at the Savior nailed to the cross—a Jew, through the loins of Abraham and David, condemned by the Jews as well as the Gentiles—I thought of our own condition in these mountains. We have passed through sixty years as a people, and why have you got the Presidency with you to-day? Why have you Apostles living in your midst, after sixty years? Why do you have upwards of two hundred thousand Latter-day Saints gathered together in these valleys of the mountains, in the midst of a nation of sixty millions of people? These are questions which should be answered in the minds of the Latter-day Saints. There is a meaning, brethren and sisters, to all these things. We live in a different dispensation, and under a different order of things, in one sense, to what the Savior and the Apostles did. That was a day of sacrifice. Those holy men who bore the apostleship in that day were ready to lay down their lives with the Savior, and their lives were short compared with the history of the Church of God in our day. They were all slain, with one exception, and God took them to Himself. He also took the Priesthood from the earth, and it remained in the hands of God the Father and His Son Jesus Christ until 1829. Long centuries passed away. Millions of human beings were born, dwelt on the earth, died, and went into the spirit world, and not one soul of them, so far as we have any knowledge, had power to go forth among mankind and administer in the ordinances of the Gospel of life and salvation. There were, doubtless,

millions of good men, who acted up to the best light that they had. There were such men as John Wesley, Martin Luther, Wickliffe, Zwinglii, Melancthon, and thousands of others, who came forth in their day and preached the Gospel according to the light which they possessed. But they did not have the power to administer in one ordinance which had any force after death. They did not hold the holy Priesthood.

Now, in our day and generation, we have arrived at a point in the history of the world when this Priesthood is restored. The Lord raised up Joseph Smith. He came forth in the proper time. He organized a Church. Who was Joseph Smith? Was he a lawyer? Was he a doctor of divinity? Was he what is called a great man, a learned man? No, he was but a youth; the world would say an illiterate, ignorant youth. He was an unlearned youth in the things of the world. But he was a pure man. He came forth through the lineage of Abraham, Isaac and Jacob. He was prophesied of by the ancient Patriarchs and Prophets. The Book of Mormon gives his name. Joseph Smith was moved upon by the Holy Ghost, and he was administered unto, in answer to his prayers, by the Father and the Son: and the Father said to him, "This is my beloved Son, hear ye Him." He listened strictly to the words of Jesus Christ, and continued to do so until he, like the Savior, was put to death, though he was not crucified, because it was not the custom of the day.

I may say that it seemed strange to me at that time why the Prophet and his brother Hyrum were permitted to be taken out of our midst. But Joseph Smith, by commandment of God and by the power and revelations of heaven, was ordained and laid the foundation of this great dispensation and fulness of times. He was brought into the world and ordained to organize this Church of Christ for the last time upon this earth, to prepare it for the coming of the Son of Man. After his death, on reflection, I became convinced that he had been ordained to die—to shed his blood as a testimony to this dispensation. But that does not take away the judgment from those who put him to death. "It must needs be that offenses come; but woe to that man by whom the offense cometh." As I have said, Joseph Smith was an illiterate man; but afterwards his teachers and instructors were angels—Apostles who had dwelt in the flesh in the days of Jesus. He was in a condition where he received testimonies and teachings from men that the world did not receive; and he had power to organize the Church in a manner that all the Christian world combined could not do. Why? Because a man, no matter how wealthy or how learned, cannot give a thing that he does not possess. They had not power to organize this Church, because they did not possess the Priesthood. But Joseph Smith held that Priesthood and had power to organize the Church!

From that day until the present this Church has continued to grow, in the midst of persecution, in the midst of drivings and afflictions, in the midst of death and destruction. Millions of fallen spirits, with millions of the human family, have been arrayed against this Church, but they have not had power to destroy it. Why? Because God Almighty has ordained it to stand. The Lord has ordained Zion to be built up. He

has proclaimed this through the mouths of inspired men, who spake as they were moved upon by the Holy Ghost; and to-day you who are here in this Tabernacle in Logan are testimonies of this before heaven and earth. This is the reason why the Presidency can visit you to-day. It is the reason why Brother Thatcher and Brother Merrill can dwell in your midst, and why the other Apostles can visit you, without being destroyed.

Were it not in the dispensation of the Almighty to carry out this principle, you would not have an Apostle to visit you; they would be put to death, the same as those in other dispensations have been. But the Lord has granted this privilege to you Latter-day Saints. I feel to thank God that we live in such a day, when we have power to build up Zion and fulfil the words of the Prophets. The inhabitants of the earth have to be warned. This is the reason why we are here; why Brigham Young, John Taylor, and Twelve Apostles that have filled their missions have been able to lay down in their beds, surrounded by their wives and children, and give up the ghost, leaving their bodies in the hands of their friends to carry to the tomb. These Apostles and Elders, thousands and thousands of them who are in the flesh in this day, would just as readily lay down their lives as did Peter and the Apostles in the days of Christ, if called upon to do so, for the word of God and the testimony of Jesus Christ. But God has ordained otherwise.

The Lord has chosen the weak things of the world to lead this people. Joseph Smith was but a young man when he died—not forty years of age. He lived nearly fourteen years after the organization of this Church. President Brigham Young followed him. Who was Brigham Young? He was a painter and glazier. He was a humble man. But the Lord called him to lead this people. You know Brigham Young. You know what he has done, and the spirit that was with him. The Lord was with him, and he continued to lead this people by the power of God and by the revelations of Jesus Christ. He laid the foundation of a great work in these mountains of Israel. Many strangers who have recently visited us have marvelled and wondered at Salt Lake City being laid out in the manner it was. I have told them that I helped Brigham Young lay out this city in the midst of sagebrush, in 1847. There was not a white man's house then within a thousand miles of us. What was John Taylor? He was a wood turner, and he led the Church for quite a time. Wilford Woodruff was a miller and a farmer; that was about the highest ambition he ever arrived at, as far as this world was concerned. That is about the way the Lord has chosen these men. Why did He not choose these learned and great men? As I have often said, He could not handle them. God has always chosen the weak things of the earth. He showed Abraham, in his day, the spirits that dwelt in His presence, "and among all these were many of the noble and great ones; and God said unto me, Abraham, These I will make my rulers; * * * and He said unto me, Abraham, thou art one of them, thou was chosen before thou wast born." Abraham stood at the head of Israel in the beginning. He is our great progenitor. God raised up the Savior through the loins of Abraham.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

At Pleasant Grove, on November 16, a barn belonging to George Hayes was destroyed by fire, seven horses perishing in the flames.

The union stockyards north of Salt Lake City are to be completed by May 1, 1892. R. C. Chambers is president of the company.

The bishopric of Huntington, Emery County, was reorganized on November 10, Peter Johnson being made Bishop, with Andrew J. Allen and J. W. Nixon as his counselors.

An aged couple from Hyrum, Cache County, were united in marriage at Logan, by Judge Goodwin, on October 29. The groom was seventy-one and the bride seventy years of age.

A new creamery is in process of erection at Lehi, and the neighboring town of American Fork is to have a starch factory. There is plenty of employment for workmen in that section of the Territory.

Isaac James, a negro who went to Utah in the company which followed the Pioneers in 1847, died in Salt Lake City on November 20, from old age. He was in his seventy-fourth year, and was familiarly known as "Uncle Isaac."

A sample of Utah sugar made at the factory near Lehi has been received in Liverpool, from Manager T. R. Cutler. It is a superior article. Since starting the machinery in October, 500,000 pounds of sugar had been manufactured up to November 15.

Two young men—Charles Jorgensen and a companion named Paddock—were out deer hunting near Vernon, Tooele County, on November 16, when Paddock's gun was accidentally discharged, the shot striking Jorgensen in the face and instantly killing him.

On the night of November 14, D. M. McAllister was assaulted in Salt Lake City by three garroters, who struck and kicked him several times. His calls for assistance were heard and responded to by persons in the neighborhood, and the highway men fled.

The announcement is made that on November 29 the drain tunnel in the Ontario mine at Park City cut into a water vein, the result being the flooding of the mine to an extent that caused a suspension of mining operations. It is believed that the damage will be enormous.

On November 5 a man named Thomas Owens was killed by a Rio Grande Western freight train, near Ogden. He was walking along the track, and when he heard the train coming he became so frightened that he failed to get clear of the locomotive, which struck the back of his head.

A remarkable thing occurred to a little boy in Brigham City on October 29. It was the accidental expulsion of a copper rivet that had been lodged in his windpipe for nineteen months. While over-exerting himself in a game of "pomp" at school, he began to cough violently, and to his surprise the old bolt-shaped copper rivet, now black as iron, was dislodged and blown into his mouth. The tearing loss was extremely painful.

There was quite a scene in the Salt Lake City Council at its session of November 3, between the Gentile mayor, George M. Scott, and Wm. L. Pickard, the Gentile councilman who has been officiating as acting mayor during Mr. Scott's visit to California. Mr. Pickard had been inveigled by John M. Young, the Gentile city marshal, into signing a request for the marshal not to arrest prostitutes, and this action had been made public by the marshal. Mr. Pickard presented a motion in the city council meeting, asking for an investigation into the circumstances of the case, and charging Mr. Young with a breach of official confidence. Mayor Scott ruled the motion out of order, and after some conversation of a heated nature, Mr. Pickard repeatedly called Mr. Scott a coward, and characterized him as one of the most craven wretches that ever lived. The "Mormon" members of the council looked on the proceedings in silent amazement.